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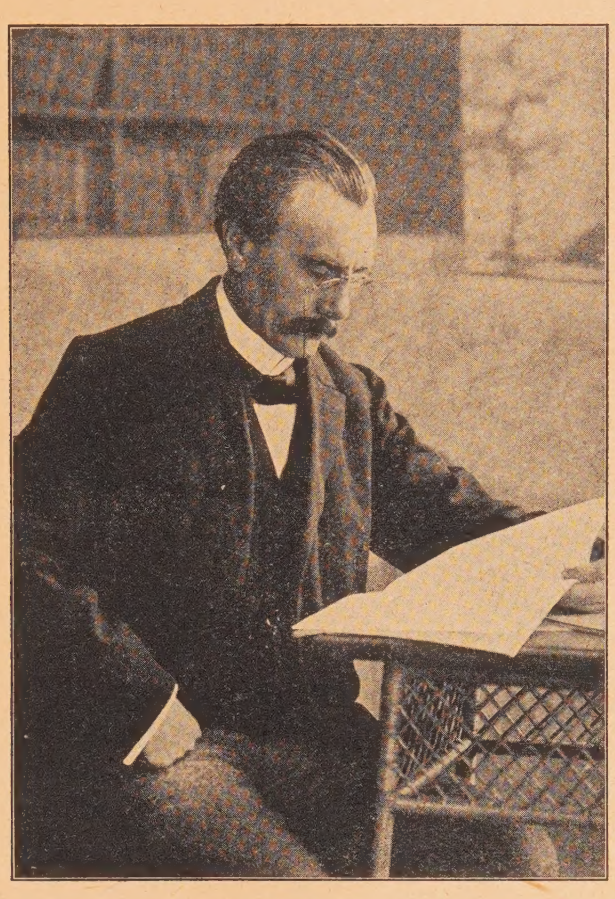
The Eucken Review

Charles W. Wendte

(Organ of the Eucken Society)

No. 3 MARCH 1923



PROFESSOR BUDDE
President of the Local Centre in Hanover

PHOT. RICHARDT FREUND
HANNOVER

English Editor:
MARGARET VON SEYDEWITZ

Responsible German Editor:
G. MEYER-LINGEN

The Eucken Society, 5 Botz Strasse, Jena, Germany.

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THE EUCKEN REVIEW

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The Mutual Relations of Civilisation and History.

By

RUDOLF EUCKEN.

AS a science, the Philosophy of History is new. The name "philosophie de l'histoire" was coined by Voltaire. Herder considerably deepened the conception in his "Ideas concerning the Philosophy of History"*). Hegel makes it the nucleus of a vast realm of thought. But such a scientific embodiment is one thing; the real relation of the great civilisations to history itself is quite another thing. The latter is of decisive influence on the whole standard of life, and it is an attractive task to consider it more closely. Our short outline will touch on the main features only, and will proceed from the East to the West.

Chinese thought is deeply rooted in history, and has the stamp of stability. It is in harmony with the general tendency that individual experiences are firmly linked together in one great cohesion: the present is closely joined to the past; the past is as much as possible retained in the present, and is indeed looked upon as a living present. As according to Chinese belief the ancestors are personally if invisibly present at all important decisions, so also does this method of thought project the past into the present. This gives a great calm and assurance to the whole of life. A shifting of the various periods is not precluded, but is felt to be like the rise and fall of the waves, a movement which is soon balanced in the order of the universe. There is no room here either for unlimited progress itself or for belief in it. Reverence is due to the past ages alone. Confucius himself wished only to be a man of tradition and not the founder of a new religion. This respect for tradition gives an added value to the writing of history, and regards it as an important element of life.

Very different is the attitude of Indian life towards history. It is full of movement, but of movement without coordination or individual consciousness. The ancient and the actual present melt into one another. This highly gifted nation attaches less importance to the historical process than to a present freed from the trammels of time. Speculative contemplation has engendered indifference to historic achievement. Concern for the absolute has repressed the consideration of actual historical events. Other nations were also struck by Indian indifference to real events. The Arabian geographer Al-Biruni, for instance, who lived about 1030 A.D., says of the Indians: "They pay little attention to the historical sequence of events, and are very negligent in the chronology of their kings. If they are urged to give exact information and do not know what to say, they always have some fiction at hand." (See the book "The Light of the East" p. 242)*). Yet Indian life is full of momentous metamorphoses and of spiritual experiences that open up new vistas. Difficult problems are promulgated and solved, and great heights are thus attained. Different planes remain simultaneously. Clear criticism and every kind of limitation are alike lacking. No wonder chronology here presents colossal difficulties, for boundless imagination overruns a sober statement of facts. The way in which the Indian mind juggles with gigantic figures and numbers also proves its indifference to exact versions. India is the home of two diametrically opposed conceptions: on the one hand the infinite and immeasurable, on the other the zero and Nirvâna.

Important for successive ages was the way in which the Babylonians, aided by the science of astronomy, solved the historical problem. They saw in the succession of events a rhythmic harmony of kindred epochs, whose issue always returns to the same point of departure. Men's fate is here absolutely determined by celestial processes.

This mode of thought strongly influenced the Greeks — not only their earliest thinkers, but even Plato and Aristotle. According to Aristotle, the earth passed through a succession of different periods. This he explains scientifcally by the alternation of dry and wet, which results, after a certain time, in a gigantic cata-

*) „Ideen zur Philosophie der Geschichte."

*) „Das Licht des Ostens", Union Deutsche Verlagsgesellschaft in Stuttgart, Berlin, Leipzig 1922.

strophe: a superabundance of rain and finally a great flood. (Other thinkers expect regeneration from a great conflagration of the universe.) In the opinion of Aristotle, this deluge destroys the sum total of all development up to the time of the catastrophe. Time after time the process of evolution is repeated, and it always reaches a similar aim and end. All opinions, arts, and sciences have already been developed in the same way times out of number. Plato and Aristotle do not believe in a complete destruction. The few survivors could not indeed transmit to their descendants the whole of the submerged civilisation; but in religion and language they perpetuated a precious residue of former epochs. Thus a certain cohesion of the various epochs is preserved in the midst of all changes, and the development takes place within certain definite bounds. According to Aristotle, there are fixed fundamental forms for all that happens, and these forms are superior to all historical growth and development.

An entirely new aspect was given to the historical problem by the Iranians, especially by Zoroaster. The whole world was regarded from a moral standpoint, and the crux of all that took place was the conflict between good and evil. But as this struggle was animated by the sure hope of final victory, history gained a powerful impulse, for the triumph of good was to be actively promoted. It was impossible for history to be dismembered into homogeneous rotations. The world was declared unique and its age stated to be 12000 years: before and after lay boundless and infinite time. Aspiration thus found a definite aim and was stimulated by a glad hope.

A strong impression was received from these Iranian tenets by the religions of the Near East — by the Jewish, Christian, and Islam religions. An ethical solution of the historical problem began to supersede all mere speculation about the universe. Among these ethical solutions, Christianity is distinguished by the conviction that at a certain point the deity personally entered into history and flooded it with divine glory; of course this necessarily dominated the whole course of history and determind its aim and goal. It is impossible here to discuss the special features of this fundamental idea. But we should like to trace the gradual development of the Christian conviction into modern methods of thought, and their final hostility to one another. It was the speculative and mystic mind which, starting from God as the origin of all, placed both the world and history in a peculiar light. To a master-mind like Augustine, the cosmic appeared to be a self-revelation of God, proceeding not from some innate desire or impulse, but from "the fullness of His goodness". (ex plenitudine bonitatis tuae.) This thought was further specified by the doctrine that what has been "wrapped up" in God is "unwrapped" and sent out into the world. As such an unwrapping or revelation of the eternal unity, the world and its history are invested with incomparable value. Now arises an ardent desire to penetrate further and further through the finite to the infinite. That is the deepest root of all striving after progress. Thus the idea of progress first grew up in the province of religion, and then passed on to civilisation. But in course of time, this idea of progress relinquished more and more its connection with religion in favour of the conviction that the world was strong enough unaided to anticipate an unbounded progress of life. Natural science in particular seemed destined, by means of its technical development, to transform man's sphere into a realm of reason. A similar assurance pervades both the strong self-conscious modern spirit and a strictly immanent method of thought.

There are undoubtedly infinite possibilities open to us in this direction. But our actual experiences in the present day make the question more and more urgent whether this represents the whole of life, or whether modern civilisation does not rather manifest such obvious entanglements as flatly contradict the idea of unhindered progress.

At any rate we are here assailed by grave doubts, and we need resolute striving after cohesion and harmony in our spiritual life, if we are to acquire firm convictions of any kind. Our fluctuating, uncertain attitude towards history is also detrimental to our intellectual work. On the one hand, modern civilisation is constantly being permeated by the effects of history, and it would become vague and colourless if this connection were to be severed. On the other hand, we of today doubt whether history has any meaning or significance, and we try to advocate our independence by shaking off the importunate crowd of historical associations and claims. Thus in our day the present is often in violent antithesis with history. The average man hesitates between an affirmative and a negative frame of mind. Let us try, to the best of our ability, to overcome this hesitation, and let us not forget or ignore the experiences mankind has already acquired.

(Translated by Margaret von Seydewitz.)

An Ancient Chinese Advocate of Humanity.

By
RUDOLF EUCKEN.

GREAT changes in one's own time are apt to alter the way in which one regards the past. Social movements especially have brought to the fore many thoughts and personalities of former times, that had hitherto inspired but little interest. This is certainly true of the Chinese sage Metse (Mê-Ti). He lived about 480—400 B. C., and his teaching was, beside that of Laotse and Confucius, much esteemed for several centuries. Although practically forgotten during the following two thousand years, Metse now once more comes to the front. It is especially the rise of socialistic ideas which gains adherents for him in the Far East.

Most gratefully we acknowledge the immense industry and care and the excellent special knowledge with which Professor Forke has translated — and this for the first time in a complete edition — the philosophical works of Metse. We find his translation preceded by a detailed introduction and followed by critical observations, a method which affords us a clear insight into the curious world of this social philosopher.

Certainly we must not compare the sage too closely with modern socialists. His outlook on the world is materially the same as that of the other Chinese sages. Man's life is governed by cosmic forces. The old sovereigns and sages are held to be the absolute standard of all truth. Metse adhered unconditionally to the old feudal monarchy and to the hierarchy of government officials; according to his own expression, government was to proceed not from below upwards, but from above downwards, and he lets neither the majority nor the minority decide where lies the truth.

Naturally we cannot expect Metse to have any idea of modern technical factory work, or of the formation of an independent labouring class. But at the same time we find special features in his trend of thought, which distinguish him from the other Chinese sages. He raises to a leading principle the "love which produces concord". He extols humanitarianism, and would like to see the gifted and capable of all classes in leading positions. He condemns aggressive wars and with them the love of military glory, though he defends defensive war. He would like the conduct of life to be as simple as possible, and all luxury to be prohibited. He speaks against the overwhelming number of ceremonies in Chinese life, especially against the extensive funeral ceremonies, which are but a useless expenditure of time and strength. Music seems to him not only superfluous, but a means of favouring effeminacy. To religion he gives a somewhat warmer character than Confucius, while allowing a wider scope than the latter to the belief in spirits. It is remarkable that with Metse and his school great importance is assigned to logic and dialectics: they delight in precise definitions and telling antitheses.

Altogether we see in Metse a sage who, if not one of the greatest, is yet an independent thinker who strikes out a path of his own. Morality, with its longing for justice and humanity, takes the lead, but it rises little above utilitarianism and social prosperity. A strong optimism is predominant; clever and well applied reflection seems to remedy all evils. But this intellectual world contains many valuable thoughts and observations. It is no small pleasure to find at so remote a time certain connections with modern currents of thought. Still we must not let such connections blind us to the gulf which divides them from modern theories. We here gain a curious insight into the life of ancient China, but all the warmth of personal sentiment cannot conceal the fact that what is here called love of mankind is in reality only benevolence and sympathy and humanity, rather than the genuine love of mankind which springs from spontaneous sources.

Still we are distinctly indebted to Professor Forke, who has, by his assiduous work, disclosed to us Germans this singular world of thought, and has further brought it home to us by his notes and explanations*).

In conclusion, let us quote verbally some characteristic passages from Metse's works:—

Page 47. Only the ablest and the most competent should be appointed to government offices, for authority, riches, and influence do not qualify a man for a post or vouch for his intelligence. As butchers, cooks, and the like only those are chosen who understand their business, but for government posts the relations and the favourites of princes are taken. Not everybody will accept the employment of a butcher, but a minister's post is readily taken by every one, as if it were so much easier to govern a country than to practise a trade.

*) This work was published in 1922 in Berlin by the "Kommissions-Verlag der Vereinigung wissenschaftlicher Verleger". Our thanks are due to the "Deutsch-Asiatische Bank" (German Bank of Asia) for ensuring the publication. It contains XIV and 638 pages.

Page 48. Most state evils are caused by the want of mutual love. The strong oppress the weak, the rich scorn the poor, the higher classes are insolent towards the lower, the cunning deceive the simple-minded — all this is a consequence of selfishness. Everyone loves but his own self and injures his neighbour.

Page 49. The want of love is not only conspicuous in the mutual relations of the citizens, but also encroaches on state affairs, and is the cause of feuds and wars, which are curiously enough considered by men to be both beautiful and noble. Stealing on a small scale, robbing and killing a man is generally condemned and punished, but fighting and murdering on a large scale is held to be honourable and just.— It is as if somebody were to declare that black and bitter in small quantities are black and bitter, but in large quantities, white and sweet.

Page 131. He who loves is requited by love, he who benefits others is benefited by them; he who hates others is requited by hate, and he who injures others is injured by them. What is here incomprehensible? (Thus, according to Metse, everything is adapted to the benefit of society.)

Page 211. There is nothing better than to gain efficiency. But what leads to this efficiency? He who has power to help must devote it to the aid of his neighbour, he who has riches must be willing to share a part with his fellow-men; he to whom wisdom is given must use it to instruct and admonish his neighbour. Then the hungry will have food, the shivering will have clothes; and those in revolt will find peace.

Page 243. Why should not the wise man, whose business it is to govern the country, try to prevent hate and encourage love? For if all members of the community are united in love, order will reign, but if they hate each other, confusion.

Page 574. Justice is the most important weapon on earth. Why should we not try with all our might to establish justice, without heeding the opinions of others? (Translated by Captain Fritz Blomeyer.)

The Significance of Noological Pedagogy Today.

By

Professor Dr. GERHART BUDDE ⟨Hanover⟩.

IT is a characteristic sign of our times that not merely economic, but also intellectual questions are adjudged and estimated solely from a partisan political viewpoint. This is above all the case as to educational matters, which, indeed, have always been drawn into the whirlpool of events in times of great political upheavals. One need, for instance, merely recall the debates in the National Assembly at the time of the great French Revolution. And yet precisely here, more than is the case in any other branch of intellectual effort, there is danger of completely confusing the problems and removing them from the jurisdiction of pedagogy by permitting partisan politics to dictate one's attitude. The education of youth, which has an especial cultural task to perform in such excited and morally endangered times, can thus easily be carried out in a manner fateful for both folk and fatherland. This danger can be avoided only by rescuing pedagogy from politics and letting it go along with the great general aims and currents of the times. And these are always the real bearers of the various educational aims that dominate the pedagogy of any particular period; hence he who would evaluate these different educational aims must do so with full reference to the various cultural tendencies from which they arise.

Three deep, broad cultural currents of this sort mark the present day. One lays the chief stress on society, the second on the individual, while the third finds the supreme determinative factor in a world of reason, of intellect, which it conceives as standing above the individual. Thus there have arisen a social culture, an individual culture and an idealistic culture. In connection with these there have grown up a social pedagogy, an individual pedagogy and a neo-idealistic pedagogy, which, in line with Eucken's methodological system, I have termed noological pedagogy. Social pedagogy determines its aim on the basis of society, individual pedagogy on the basis of the individual, and noological pedagogy finds its determinative factor in an intellectual life in advance of our times.

Social pedagogy conceives man one-sidedly as a product of nature and a member of society; the individual pedagogy of Nietzsche and his followers also lies in the same purely human territory, since it rejects both the social and every cosmic relation of man. Tolstoi's individual pedagogy, it is true, has its roots in deep religious convictions and thus unites man with a higher, superhuman order, but in its antipathy to modern culture it dissociates the individual in too great a degree from his surroundings and thus fails to take justified requirements into consideration. Hence both these tendencies fail to find a compromise between the demands made on the education of the individual by the cosmic, social and individual character of man.

Such a compromise can be found by pedagogy only in a conception of life which acknowledges and pays full regard to these different sides of the human being. The philosophy of Rudolf Eucken does this; upon it I have built up my "noological pedagogy".*)

Like Eucken, I proceed from the fundamental principle that man is conscious of a reality other than those of sensuous experience. This other reality is the spiritual life, which, in contradistinction to culture, represents an independent world of its own. Since the other modern factors of life, such as social culture and individual culture, dispense with such an independent spiritual life, they have, although enriching humankind in many respects, none the less permitted the soul-life to atrophy, so that the enrichment has come at the expense of spiritual values. "Here there is no contest of man either with the endless or with his own nature; here there is no conflict between freedom and fate and hence no inner stirring up and no inner growth of the soul". Here there is no unity which bridges the rift. This can come only from the spiritual life which builds the corner-stone of Eucken's philosophy, which furnishes no abstract conceptions, but presents a definite and important part of inner human experience, which springs from no mere metaphysical speculation, but grows out from the consideration of life itself. Hence this neo-idealism is no mere learned philosophy of conceptions, but a philosophy of life and culture evolving from life and history.

This philosophy teaches us that the thoughts, feelings and desires of man point out to him a way upward from nature and assure to him an inward independence of nature. This has its origin in the spiritual life, which manifests itself in man and establishes a deeper reality with regard to nature. This spiritual life, in which reason arises to complete victory, becomes evident both in the direct life of the individual and in the great creations of history. It reveals itself to us in manifold ways in religion and morals, science and art. These branches of human endeavour represent the various fundamental tendencies in which the spiritual life unfolds its being; they are, as it were, different emanations of this transcendental and at the same time immanent spiritual life which is above man and was not created by him, but which nevertheless impinges upon him and can be made his own. Eucken calls his philosophy of spiritual life "noetism". But since this spiritual life descends to humankind, it is compelled here to wage a continuous battle with the purely-human, which it endeavours to draw upward to itself. Hence spiritual life does not come to man as a gift; he must acquire it by a victorious battle. And this means a mighty inner activity for man — an activity that knows no slothful rest. Thus this noetism leads at the same time to an ethical activism, which takes up courageously the conflicts in one's own soul and endeavours to solve them, instead, as is the case with modern aestheticism, of regarding the beholding and enjoying the world and its beauty as constituting the essence of life. As against the harmony dreamed of by aestheticism, this activism brings to life difficult battles and sharp dissensions, which make themselves felt in the very soul of man; between him and the universe there arises an all too deep chasm which aestheticism can never bridge. It can be bridged only by an ethical activism, an idealism of moral deeds, which does not shrink from this world, but rather takes up the conflict with it with decision, in order to realise ever more and more the spiritual life in the world. Thus activism equally avoids a shallow optimism that denies or would disregard the conflicts of life and a fatalistic pessimism that would inertly yield to them. The realisation of spiritual life in mankind arises as the final aim of all cultural development. This does not come as the result of unchanging laws without the effort of man, as if he were a mere spectator without any influence or even the instrument of these laws; on the contrary, it is man's destiny to work "on the singing loom of time, to make the living garment of divinity".

In the consciousness of this, the great personages of history have devoted themselves with tireless zeal and sacred earnestness to their life-work; thus they have become the real bearers of all development in the world's history; they themselves, not unchanging laws, nor yet the masses, are the real pioneers of development. This is another basic thought of Eucken's philosophy, which could hence also be called personalism. But in this personalism personality, as with modern individualism and subjectivism, is not something to be easily attained through a mere shaking off of all bonds; on the contrary, this means a difficult task, for personality here signifies the bearer of a new life as contradistinguished from the mere selfish individual existence of man. And a development to personality in this sense is only possible for man, if he can freely determine his own actions, if, in his innermost being, as member of a spiritual world superior to nature with her inexorable causal laws, he possesses freedom of will and is not hampered in the exercise of this moral will, but, on the contrary, can himself decide how he shall act. Only then can the individual work his way upward to real humanity.

*) Dr. Gerhart Budde, "Noologische Pädagogik" (Beyer & Söhne, Langensalza, 1914).

To become a personality in this sense must be regarded as the real destiny of man. Hence the supreme aim of education must and may be nothing else than the preparing of man to become a personality in this sense. Now we have seen that the essence of such personality is that it has its roots in spiritual life and through them gains independence as against the world of experience. Hence we have as the chief aim of education the awakening of the spiritual life in the individual pupils and such training of them that they shall make this spiritual life their own in independent action and freedom. Not until this task shall have been solved can the world of experience, as it presents itself in society and in primitive man, present its demands. Thus pedagogy is lifted above social pedagogy and individual pedagogy and becomes a pedagogy resting upon a noological basis, that is to say, a pedagogy rooted in a spiritual life superior to the everyday world. Not until then does it attain firm norms independent of all the limitations of human opinions. And this is of especial importance in times like the present, in which the most varied opinions oppose each other and contend for influence upon education. Here in particular we need a fixed basis more than ever against the shifting events. Only such an anchoring of education in everlasting, fast norms, taken from the world of reason, can overcome the dangers that threaten education today from party strife. From these established norms as a basis the aims of education must be fixed. Education must above all educate the individual to meet the demands of spiritual life and must thus lead him towards his real destiny as a human being. Its supreme aim must therefore be humanistic. But since the individual is a part also of the world of experience and must live and labour among society, he must also be educated in such a manner that he gains an insight into the conditions of social group-life and is willing to adjust himself to these conditions. This involves further a second aim of education—a social aim. Yet in carrying this out the social demands must never stand in opposition to the demands of the spiritual life, but must subordinate themselves to them; in other words, the humanistic aim must always take precedence over the social aim. And the state must look out for this above all else. No matter how important its interests may be, it must not place them above the interests of humanity in general. Any politicism, as Eucken terms an exaggeration of the state idea, would, as in all intellectual spheres of life, do great damage in the field of education. The development of the German school system in the last century under the influence of Hegel's doctrine of the state has not always escaped these dangers.

Man is, however, also a product of nature, and as such bound by the laws that dominate nature. Hence, in the third place, he must be so educated that he gains an insight into these laws and is willing and able to bring his material life into accord with them. I have termed this aim of education the "natural" one. The means employed by education to achieve its aims, that is, education and discipline, must correspond to the general aims named above. There is not room here to discuss how they are to be chosen and shaped to this purpose. I have discussed it exhaustively in my "Noologische Pädagogik", to which I may direct the reader's attention.

I adduce here further only what I have written concerning the leading basic ideas of noological pedagogy and their significance for our times at the end of my small pamphlet on Intellectual Currents and Questions of Edication in the 19th century and in the present day*).

I have said there:

"The building up of real personality in the pupils must, from the viewpoint of noological pedagogy, be the chief end of education. Such real personality includes necessarily the characteristics which the social group-life of mankind demands. It can, however, grow only on the soil of an invisible world, superior to the world of experience, whose conditions and laws are eternal, unchanging and not subject to man's will, and to which the individual as well as society must submit itself, if any moral progress by mankind is to be assured. Man can not and must not let his activities be finally determined by subjective states, but he can also not let them be determined by society and the state, since here reason and unreason, good and evil are intermingled and society and state therefore present only a condition of imperfection which furnishes us no binding norms. His ultimate rules of conduct can and, indeed, must be won solely from an invisible world of the spirit, which Plato called the world of ideas, Kant the intelligible or moral world, and which Eucken calls the spiritual world, which reveals itself in humanity on the peaks of the world's history, in ancient times, in Christianity, in German idealism (Athens — Golgatha — Weimar). In the case of the individual it reveals itself in his conscience, and its representative is what we term divinity. This signifies the supreme law for society and individuals.

In our intellectual life we must transcend the bounds of individualism and socialism and achieve our way

*) Dr. Gerhart Budde, Geistige Strömungen und Erziehungsfragen im 19. Jahrhundert und in der Gegenwart. (Heinr. Handels Verlag, Breslau.) The pamphlet is also well known and has been favourably received outside Germany.

to a moral idealism whose laws are equally binding for the individual and for society. This idealism does not demand that the individual subordinate himself unconditionally to the will of the majority, but rather demands that he oppose that will decidedly when it is not in accordance with the laws of the moral world. All the real progress made by man in his development has come solely from this battle between the moral or spiritual world and the world of experience. And this battle has never been carried on by the majority; on the contrary, it has been carried on by a small minority of great personalities, who regarded themselves as the executors of the laws of an invisible world, the instruments of a higher power, and in this consciousness took upon themselves the opposition of the obtuse world and sought to overcome it, reckless of the dangers that threatened them in the struggle.

Thus the aim of education is established. This aim is not the superman, freeing himself from all conditions; no more is it the man with the herd instinct, blindly following a majority. It is the man rooted in an invisible world of eternal order and inwardly morally independent of his own individuality and of society. An education which takes as its aim this moral individual furthers at the same time the best interests of society, for society will always be the more nearly perfect in proportion as the number of its really moral individual units becomes greater."

In addition, such an education can contribute most to overcome the differences between the nations, which today threaten the whole world's culture. These differences would never have attained such proportions, if a materialism which treasures only the wealth of this world and rejects all higher aims of mankind had not cast its spell over all humanity. It is true that mankind seems now to be coming more and more to realise that this materialism must rob life of all sense and value and make of it a mere animal struggle of every man against his neighbour. God grant that this realisation may carry us on to victory in the whole civilised world, for upon the outcome depends whether not merely the whole Occident shall go down to destruction, but also whether all culture shall die and give place to chaos and ruin.

(Translated by J. Miles Bouton.)

Reports from our Local Centres.

OUR Local Centre in Hanover, one of the first to be founded, is also one of those that have most members. Its President is Professor Budde, whose portrait appears on the title page of this number, and who has contributed the article on The Significance of Noological Pedagogy Today. The Local Centre in Hanover turns its attention not only to purely philosophical matters, but also to religious ones. Lectures have been held there on the following subjects: The Relation of Philosophy to Religion; Plotinus; Ethical Questions; Kant and Eucken; Nietzsche and Eucken; Spengler and our Relations with the Orient. At these members' meetings, poems are also read and social questions discussed. For working men there are special evenings. In order to facilitate practical social work, tho town is divided into districts of one or more streets.

In a village which lies in the midst of a heath — Deinstedt near Bremervörde — an Eucken Week was arranged for the Easter holidays. The village schoolmaster, Mr Tietjen, invited all who were willing to spend 4—6 days with him there, and to study with him the books and the life-work of Rudolf Eucken. A numerous party, led by another teacher, Dr. Bruno Jordan of Bremen, responded eagerly. This is surely a beautiful proof of that seeking and striving after an inner stay and support which all the material distress of the time is powerless to arrest.

From all Parts of the Globe.

English Welcome to the Eucken Review.

In the Liberal Christian (London) of March 1923 we find the following sympathetic words: —

> "We hail with pleasure the appearance of the first number of the Eucken Review. It is published both in German and English, and the English translation which reaches us is excellent in matter, composition and get up. There are two important articles by Professor Eucken himself. May we not accept the effort as a proof that the high spiritual idealism expressed in Eucken's philosophy has not been quenched by the war and is now taking hold of thoughtful Germans as a means whereby 'out of their wreck to rise in', to quote their favourite Shakespeare."

The same journal contains an article on Rudolf Eucken's book Can we still be Christians? which has been translated into English by Mrs. Lucy Judge Gibson, the wife of Professor Boyce Gibson, President of Melbourne University. From this article we quote the following: —

"It contains a wonderfully comprehensive answer to the question and includes chapters on what are the distinguishing characteristics of Christianity, on the difficulties which it encounters and how they may be overcome, and ending with the conclusion that it is our urgent duty to organise reform that will embody the universal Christianity of the future.

In the following summary Mrs. Gibson's words have been adhered to as closely as possible. In his searching analysis of what constitutes a characteristic and a universal religion we find Professor Eucken gives the following points as to the excellence of Christianity:—

1. It calls our attention from the physical world and turns it to the spiritual of which God is the Centre.
2. This spiritual world is the basis of all life.
3. New springs of action are revealed through the reception of divine grace.
4. Hence a moral redemption from the evil of the present world becomes possible.

The results of these premises are:—

1. Man is lifted above nature.
2. All men are equal before God, and
3. Freed from the tyranny of fate.
4. God is realised as a living and present Personality.
5. God's Kingdom has come and all men are God's children.
6. Christianity has the power of assimilating oppositions, viz., humanity and divinity, time and eternity, joy and pain, worldliness and simplicity, repose of heart and conflict with the world.
7. The present evil world is transcended by belief in a future one.
8. Its sign is 'Light in darkness'! It bravely advances in face of a hostile world and shows a strength perfected in weakness.
9. Justice is no longer supreme, but man is called to blessedness by divine love without any merit of his own. On the other hand difficulties have arisen owing to the blending in Christianity of a historical fact with a metaphysical transaction in the teaching of the theological aspect of the Incarnation. We see this in the ancient creeds and they need to be re-translated into more spiritual terms."

Indian Appreciation of the Eucken Society.

World Peace of March 8th. publishes a long and most friendly article on the Eucken Society, from which we quote the following:—

"The Eucken Society is firmly convinced that western civilisation—in fact, human civilisation 'can only be saved by a universal movement towards radically reforming from within the man of to-day. New spiritual and moral powers must assert themselves. A spirit of sincerity and inner harmony must prevail.' The Society is a community of life and work and, following their leader's principles, they are working together 'to compass their own spiritual and moral improvement and to raise the general standard of civilisation.' They are working in the service of Truth and, not satisfied with honourable principles alone, they are putting them into practice in every sphere of life."

"These are the aims of the Eucken Society and of the new race of Germans. Incidentally, a French critic, in reviewing Rabindranath Tagore's poetry, has expressed surprise at the complete change in German temperament which led them to buy Tagore's mystic poems by thousands, and unable to account for it, he has attributed it to defeat in the field of battle. Germany has been defeated in the field of battle, but a glorious victory is assured to her in the field of spiritual quest and triumph. If defeat in battle has contributed to this spiritual transformation, Germans must thank God that He has mercifully given them defeat and saved their souls.

We offer our heartiest welcome to the Eucken Society, the exponent of the new race of Germans, and send our deep love to everyone of our sisters and brothers of the Society and to their leader, brother Rudolf Eucken."

Religious and Philosophic Problems.

The Literary Digest (New York and London) has a very remarkable article entitled Creeds as a Human Need in its issue of February 24th., based to a certain extent on one in the Methodist journal Zion's Herald. We quote from it the following:—

A creed can only have value as it comes to have meaning to individual men. A creed is true to the extent that it corresponds to the knowledge of the facts of life as they are experienced by the individual in the realm of religion. And this is not individualism or solipsism. It is paradox. Just because the creeds must have meaning for individual experience, they must be universal in their nature. The creed of religion must be such that the individual can place his own interpretation upon it and thereby find himself in the company of God's elect.

The above article finds a valuable continuation and completion in another published in The Literary Digest of March 3rd. and entitled The Growing Philosophic Despair. This article deals especially with a letter to Mr. Glenn Frank, editor of The Century Magazine, from Mr. Albert Edward Wiggam. Mr. Frank rightly considers this question to be one of paramount importance. The article in the Literary Digest begins thus:—

No salvation, no immortality, nothing but cosmic collapse at the end—this is the philosophic fear which the contemporary literature of despair holds for us, and which is likely, we are told, to do considerable harm unless counteracted. The mechanistic philosophy, as it is being taught in some of our colleges and universities and in the published works of some of the philosophers schooled in psychology, biology, chemistry, and physics, is inculcating in the man-on-the-street the idea that he is little more than an animated clod, and that the universe is a mere machine without sympathy or purpose.

These considerations lead to the following question:—

The inescapable question, then, which faces these philosophers themselves, says the writer, is, "What is the man-on-the-street going to do when he wakes up to what they at least believe are the facts?" And the man-on-the-street, it is asserted, is waking up rapidly to this view. But "can the common man stand a universe without the supernatural and its consolations?"

Mr. Wiggam evolves four main possibilities from such a position:—

While Mr. Wiggam does not concern himself in this article with the truth or untruth of either the spiritual or materialistic view of the universe, and contents himself with a warning that education and philosophy must rush to the rescue if civilisation is to be saved, his utterances can as well be taken as a hint by those who believe that the salvation of the world is possible only through a religious awakening.

Appeal from the Swedish Bishops and from the Primarius of Stockholm to their fellow Christians in France and in all lands and to the responsible Statesmen, especially to the President of the United States.

No one can count the numbers of those in all parts of the world who are moved in their innermost being by the present events. We hoped for the blessings of peace after the horrors of war. But disunity in the European commonwealth grows worse. Starvation, the poison of bitterness in outraged souls, physical contamination and moral degradation are ravaging noble groups of the human family in Central Europe. During so-called peace skilled armies are cutting big parts away from the country of their disarmed neighbour, thus aggravating atrocious miseries. The course now being sown will bear fruit in new and more frightful wars. For whatsoever a man soweth, that shall he also reap, as the world war proved abundantly.

Europe's distress evidently comes from making brutal power and short-sighted selfishness the highest law, instead of listening to Christ's voice. We judge nobody, because man sees in part. But we condemn the methods of violence.

Earnest hearts everywhere burn with the question: What can be done?

We servants of the Church in Sweden urge our fellow Christians in France and all lands to implore with us from God vision and power for wholehearted action. The whole problem of peace and necessary reparation must be lifted from the present level of reprisals and threats to the higher plane of mutual trust and good-will. Men must forgive as they hope for forgiveness.

We humbly appeal to the responsible statesmen, and especially to the President of the United States, with all possible speed to relieve by a straightforward agreement between the representatives of the powers the tension which grows daily more unbearable and baleful.

The Archbishop of Upsala,
The Bishops of Linköping, Skara, Strängnäs, Västerås, Växiö, Lund, Gothenburg, Karlstad, Härnösand, Luleå, Visby.
Pastor Primarius of Stockholm.

Protest of the Legal Men in Finland against the Acts of Violence in the Ruhr.

We will not omit acquainting our readers with the declaration of all the prominent legal men in Finland. It was published in Finnish, Swedish, German, and French. We give here an English translation of the German version.

> "In these days German men, although there is peace between France and Germany, have been dragged before French courts martial, because, true to the laws of their country and its principles of national and international law, they refused to obey alien commands. They have been condemned, although guilty of no crime: for it is a universally accepted principle that the inhabitants of a country cannot be forced to participate in any action that stands in opposition to their duty of loyalty and that could be prejudicial to their own country.
>
> As members of a small nation, which has had to wage a long, unequal, but finally successful contest for its own rights, we Finnish legal men express in the name of justice our profoundest disapproval of the breach of law to which German citizens have been subjected, within the boundaries of their own country, at the hands of a foreign power.—At the same time we confidently express the hope that the sense of justice of the highly enlightened French people and especially of the French lawyers and magistrates will revolt against these unworthy proceedings and successfully help to put an end to them."

East and West.

The difference of psychical disposition of East and West is brilliantly illustrated by an essay, small of compass but fertile of thought, by the Japanese author and scientist S. Ikeda, just published by the "Ausland und Heimat" Publishing Society of Stuttgart.

From its wealth of subtle and attractive argument and observation, it is to the following especially that we should like to direct our readers' attention:—

> "Japanese social organisation", it is said (page 9), "widely differs from that of Europe. One very important distinction is caused by the Japanese incapability of considering an individual apart from his family."

An unwritten law of tradition here prevails, just as in Germany some family usage continues to regulate matrimonial rights even after the introduction of the code of civil legislation (Bürgerliches Gesetzbuch).

> "As no-one could be considered as detached from the bonds of his relationship or of the social group claiming him as its member, therefore an individual committing some social offence imparts the blemish of his action to his whole family and to his social set."

We know how different this is in the West, where individual right has won a superiority ever more absolute—even at the peril of promoting excessive egotism where spiritual guidance fails. But the justifiable basis of our Western aim is to consider as paramount, not a family or society standard, but one of individual affinity to the spiritual world.

> "From our very childhood we Japanese are accustomed to show calm indifference, both in happiness and in adversity, as though we stood on a small island now surged about by stormy breakers, now kissed by a rippling sea. This is instilled into us in our childhood, and grows with us until it becomes second nature."

Contrasted with the restlessness of our time and its ever keener hankering after power and pleasure, such a maxim must certainly commend itself. If our idealists

do not share this Japanese feeling, it is because we hold no fatalistic view of the world, but consider it rather as a world of action. In the main, we are not contemplative aesthetics, but workers prompted by ethical motives. Conscious of grave inconsistencies in the world we live in, we realise the lofty ethical duty of overcoming its anomalies — above all, the antagonism between the lower and higher spiritual standards — by faith, love, and virtue. We thus hope to promote an evolution — if not a transformation — of reality. Most men in the West feel themselves to be "soldiers of God", who must not rest in contemplation, but must work untiringly.

However widely, therefore, East and West may differ in fundamental thought, still we in the West can fully appreciate and acknowledge the spiritual power, high-minded tone, and tranquil self-concentration of the East.

Another point is the appreciation of silence. The West is inclined to lend visible expression to any sentiment or impression. In ancient Rome it was considered remarkable that the Emperor Augustus could so control his face and bearing as never to betray his mood. A certain reticence is indeed imposed by Western social education; yet we are generally inclined to let motion express emotion, and to see in the external expression of feeling one of the great objects of art. How different Eastern thought is in this respect, is shown by the following lines from our book. Ikeda says, p. 31:—

> "Man should follow the example of trees and flowers by growing up in silence. Merely to live, to unfold ourselves, is the one sacred task ordained by God-Nature.
>
> I should wish to live as though, standing in the midst of this rough world's roaring billows, I saw them not, but were calmly and composedly viewing and pondering the coming and going of all things."

Friendly Intercourse between East and West.

We read with pleasure in an Austrian newspaper that a German-Chinese Society for Spiritual Culture has recently been founded in Peking, and already includes 122 German and 290 Chinese Members.

A further welcome proof of the growth of friendly intercourse between East and West is offered by a new German-Japanese journal for theoretical and applied science. It is issued by the German-Japanese Association in Osaka, with the aid of the Institute for the History of Civilisation and for General History, which is affiliated to the University of Leipsic. This journal is published simultaneously by the German Scientific Publishing Firm G. C. Kirchfeld in Kobe (Japan) and by the Publishing Firm of Franz Hoffmann & Co. in Lübeck (Germany).

Professor Kuno Franke's New Book.

Professor Kuno Franke has done much to promote German culture both in Germany and in America, as the Director of the Germanic Museum of Harvard University and also through his literary activity. He could rightly designate this museum as a monument of German architecture on foreign soil. The second volume of his great work on the elements of German culture has just appeared*). It holds the reader captive by its loyal German spirit, and by its graphic delineation of the elements of German culture from the Reformation to the Enlightenment. He renders us familiar with many a literary work which is now only too often neglected. He gains the souls of his readers by the ethical conviction which pervades his work and is yet allied to unprejudiced and decided criticism.

The persual of this book is bound to be a source of both pleasure and profit.

*) Die Kulturwerte der deutschen Literatur in ihrer geschichtlichen Entwicklung, 2. Band (Berlin, Weidmannsche Buchhandlung, 1923).

Our Letter Box.

Among the many friendly and appreciative letters which have reached us from abroad from recipients of our January and February Numbers, one from the editor of an English journal is so interesting that we cannot refrain from quoting part of it: —

> Will you allow me to make one comment on a paragraph which appears in your February number: I refer to that on "Changes in German Social Classification". I think they might equally apply to England if we could get the figures. I am quite certain that many refined men and women are earning less than is paid to untrained and half trained labour. But in the new ideal of Social Life does it not all depend upon what the figure 100 signifies? If the number 100 stands for insufficient food, scanty clothing, and in sanitary house accomodation, then the outlook is bad. But if 100 stood for a sufficiency of food and clothing, healthy houses, and proper education, would it much matter if there was equality of pay? And is not this what we have to strive for? So that all the higher services should be followed for love's sake. Would not science, art, philosophy, religion all earn deeper respect if they were all followed without consideration of any material gain, and the common work of life be more readily done if it was dissociated from degrading ideas? Forgive this brief note on a big subject.

Our Correspondent here calls attention to one of the most serious and complex problems of our day, one which becomes more and more acute and which is fraught with tragedy. The subject is so vast that Rudolf Eucken will deal with it in a special article in

one of our next numbers, as soon as he has collected the necessary statistics.

An English author living in America writes as follows

> I have received with pleasure the first two numbers of your excellent Review. I wish it every success; its influence cannot fail to promote that moral uplift which I fear all the European Nations need since the Great War.
>
> I have never sought to become a member of the Euckenbund, simply because I do not see how it would be possible for me to in any way actively aid in its work. But so far as I know the Euckenbund I am very much at one with it. . . .
>
> You must all be having a terrible time in Germany, but with the one comfort, that you are working earnestly and in a way that does profit and will yet bear fruit. The Outer confusion is but the counterpart of the Inner, everywhere in life, and healing comes only through the Inner. Once we see what to work at and can work at it, the most grievous burden becomes light, and faith and hope give cheer through the blackest night. May you be able to toil on, and your country rise from its abasement, be able to cast off its oppressors!

We should like to remark here that all those are heartily welcome as members of the Eucken Society, who share our aims and ideals, and who try with us to carry out our principles in their life, even if they are not able to render more active service. Who shall say how much men or women living up to high ideals may become, albeit unconsciously, a power for good in their immediate surroundings?

One of our industrial friends in Texas writes to Rudolf Eucken:—

> It is a hopeful sign to me that a group of your countrymen should gather around you at this troublesome time for counsel. The shallowness and hopeless contradictions of humanity, except when it appropriates the power of the Independent Spiritual Life, have been pitilessly exposed since 1914. If men had given heed to the great truths that you have so constantly taught concerning the meaning and value of life, all this infinite suffering and wanton waste of life and wealth would have been averted. Mankind must inevitably accept your position before there can be peace of mind and stability of governments and institutions. It is most wise then for your country at this time when it is forced to rebuild, painfully and laboriously, to look first to all the foundations on which they are to build; and I am thoroughly convinced from reading many of your books that your profound conception of life, giving as it does a new and vital emphasis to the spiritual, offers a sure foundation not only for individual nations but for the whole world.

A Doctor of Science writes us from New York:—

> We hope the Review will contain not only the fundamental principles of Geheimrat R. Eucken's Philosophy, but also those of other European thinkers, pointing out what is much needed here, the firm, clear and positive foundations for all phases of ethical individual conduct in the modern social organism.

The contents of the present number will prove that our correspondent's suggestion coincides with our own intention of including among our articles such as deal with other phases of thought than those of Rudolf Eucken alone. Of course our choice of authors must be guided by their adherence to our own fundamental principles, and all subjects will naturally be discussed from the point of view held by members of the Eucken Society. We thought we had made this sufficiently clear by the title of our Review and by the first two articles in our January number. So long as everything is in harmony with our aims and ideals, we shall be only too glad to open our columns to all that touches on the great problems of the past, present, or future, or that tends to uplift and deepen the spiritual life.

Editorial.

WE see with pleasure that our wish expressed in the first number of our Review is being realised, and that our readers are also becoming our correspondents, and will soon, we hope, be among our contributors. All communications and manuscripts in German and English, typewritten on one side of the paper only, should be sent to The Editor of the Eucken Review, 5 Botz Strasse, Jena, Germany.

OUTSIDE the old Gothic Townhall in Jena may be seen a fine old clock, one of those works of mechanical art which have come down to us from medieval times. The quarters are chimed by a beautifully carved golden-haired angel dating back to the period between 1420 and 1460. Of this lovely angel, clad in a long white robe and light-blue stola, may be had life-like casts painted in the colours of the original and standing on a richly ornamented Gothic bracket dating from the same period. The height of the figure is 90 centimeters. The wings, which are of exceptionally delicate workmanship, measure about 1 meter in width. One of these casts would be an artistic decoration for the home of any lover of medieval art.

American Help for the Middle Classes in Thüringen.

Cr. **Dr.**

1922		Marks
Dec. 31.	Sent by Dr. Grossmann, New York	300 000,—
1923		
Jan. 2.	From a Festival on S. S. Hansa	600 000,—
Jan. 8.	Sent by Dr. Grossmann, New York	250 000,—
		1 150 000,—

	Marks
To Matron of the Sophienhaus, Weimar . .	50 000,—
Pastor Fischer, Altenburg	15 000,—
Remittances to Weimar, Gotha, Meiningen	180 000,—
Remittances to Blankenburg, Leutenberg, Stadtilm	140 000,—
Jena	240 000,—
Rudolstadt	30 000,—
Meat Tickets for 5 Weeks to 120 necessitous members of the cultured middle class	164 100,—
Individual Relief Cases in small places in Thüringen	255 000,—
Balance in Hand	75 900,—
	1 150 000,—

Besides the abovementioned sums of money, the following valuable presents have been received for necessitous members of the cultured middle classes:

From Dr. Grossmann (of Messrs. Tott and Binion):
800 tins of milk, which have been distributed in Jena, Weimar, Rudolstadt, Stadtilm, Bad Blankenburg, Leutenberg.

From Mrs. Tom Smidt of New York:
A case of materials, distributed among children and candidates for confirmation.

From Minna D. Pischel, A. B. C. Dohrmann, F. Dohrmann jun., all of San Francisco:
100 tins of milk, distributed among sick mental workers in Jena, Weimar, Berlin, Leipsic.

From Dr. Grossmann of New York:
10 cwt. of cocoa, distributed in Jena, Weimar, Gotha, Meiningen, Rudolstadt, Leutenberg, Stadtilm, Bad Blankenburg, Saalfeld.

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